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## BAPTIST MISSIONARY MAGAZINE.

VOL. XX.

OCTOBER, 1840.

NO. 10.

## American Baptist Board of Foreign Missions.

Germany.

EXTRACTS FROM THE JOURNAL OF MR.  
ONCKEN.

(Continued from page 243, last vol.)

We have just received a portion of Mr. Oncken's journal, (last date May 23,) detailing the course of his labors and successes during the past year, and the circumstances attending his late arrest and imprisonment. The narrative, as heretofore, is full of interest, and bears on its face unquestionable proof that the writer has committed "nothing worthy of death or of bonds." We select a few passages indicative of their general character. A more complete and rapid sketch of the mission down to February will be found at pp. 103—7 of this vol. and in the annual report of the Board, pp. 132—3. See also p. 220.

*Repeated conversions—Tract distribution  
—Vierlanden—Intolerance and its  
cause.*

June 12, 1839. The Lord is still blessing my labors. A woman who attended for some time under my ministry, died on the 9th inst. rejoicing in Christ and the hope of eternal life. I visited her a fortnight ago, when she had as yet no assurance of her interest in the Savior, and she expressed a wish to receive the Lord's supper to this end. I pointed her to Him who alone can forgive sin, and informed her, that the Spirit of God is promised to all who seek his influence, and that it is his office to assure our conscience of its part in the Redeemer's blood and righteousness. The word was blessed to her, and was followed by the above happy result. She was snatched as a brand from the fire. Glory be to the triune Jehovah!

15. The attendance both morning and evening was most encouraging. Though still very weak from recent sickness, both mental and bodily strength was given equal to my work. Enjoyed much liberty in preaching the unsearchable riches of the gospel. Our every heart was filled with joy and gratitude at the prospect of having again additions to the church. Two young converts applied to-day for admission to our communion, among them a young woman who has just found peace through the blood of Christ. She could hardly find words to express the glory and blessedness she felt. Blessed be the Lord God of Israel for ever and ever!

28. The Lord is not only opening new doors for us by which we can sow the good seed far and wide, so that upwards of 30,000 tracts left my house this month, but he also graciously continues to bless the efforts made in the conversion of sinners. Two other very interesting persons (husband and wife) have applied for admission to the church. They have attended our services for a considerable time, and the gospel has been to them a savour of life unto life. It exposed their former false Christianity, and taught them to give themselves first to the Lord, and then to his people, according to the will of God.

July 1. Br. Lange, who is staying for some time at Vierlanden, a district 10 or 12 miles above Hamburg, belonging to the city, is in town to-day, and states that his efforts in the spread of the truth have roused the enemy. He has been ordered to leave that part of the country on the 5th inst. As br. L. has distributed many temperance tracts, and his accuser and judge, the chief magistrate, has lately established a distillery,



self-interest, I fear, is the main cause why our br. is expelled. But in what a state of heathen ignorance the country must be sunk, appears from the simple fact, that a peaceable individual is ordered to leave the country merely for distributing tracts.

4. Two of our dear brethren left us to-day on an itinerating tour into Prussia, Saxony, Hussia, Hanover, &c. They are both excellent young men, warmly attached to their Savior and his cause. The church commended them in prayer to the grace of God, and we cherish the hope that their testimony of Christ will be blessed to many perishing sinners.

The mother of one of the brethren just alluded to, called on me this forenoon, and gave a most interesting statement of the change that had passed on her views and feelings, since she had been induced by her son to attend my preaching. She had at first been much opposed to the uncommon seriousness of her son, and had often spoken against it, but having obtained mercy, she saw that we could not be too serious and devoted as Christians. My soul was filled with holy joy and gratitude to the Lord, for this new triumph of grace. As this dear sister is from Jever, to which place she will soon return, I trust she will strengthen and encourage the little band of believers there, by uniting with them.

7. Lord's-day. Enjoyed a blessed day in the service in which I was engaged. We had a numerous attendance; many strangers were present. The evening service was crowded. Had much assistance from above—my whole soul was engaged in dispensing the word of life.

Two applicants for church membership were examined, a young woman from the city of Hanover, and a young Dane from near Copenhagen. Both gave such an account of their faith and experience, as made our hearts leap for joy, and ascribe honor and praise to the great Author of such works of wonder and of grace. Oh, what shall we render to the Lord for all his goodness towards us? Whilst the ungodly are reviling, and the civil powers are threatening us with imprisonment as seducers of others, and as acting contrary to their law, the King of kings is smiling upon us, is blessing our word and work, and bids us go on and fear not. Oh! how richly does the Lord reward the imperfect services of his servants!

I closed the instruction this evening with the catechumens, who have attended regularly during the last ten weeks, on Lord's-day evening, at my house. May the spirit of God water the seed which has thus been sown, and grant me the desire of my heart, in their saving conversion to Christ and their union with our flock.

Our brethren were zealously engaged in supplying the numberless Sabbath breakers, who saunter on the public walks, with religious tracts.

*Baptisms—Imprisonment of tract distributors.*

9. Two young women were baptized on the Hanoverian side of the Elbe. We met with no interruption, and found that all Zion's ways are ways of pleasantness, and all her paths paths of peace.

13. Br. Lange returned to-day from Vierlanden, whence he has been expelled, by the civil authorities, for distributing tracts and speaking to the people about Jesus Christ.

Three new applicants for baptism were this day examined before the church and unanimously received. Eternal blessings to the triune Jehovah for all his mighty acts of grace. The services were well attended, and contrary to all expectation, we met with no molestation.

21. Received a letter from br. M—, a schoolmaster in —, whom I have employed as colporteur during the summer months when no school is held. He writes that he left home on the 8th of April, and that up to the 29th of June he had scattered the good seed far and wide without meeting with any opposition, but that on that day he had been arrested, and put in prison, and kept there for three weeks, when he was set at liberty; all his books consisting of 200 tracts, 20 bibles, and 25 new testaments, were taken from him, besides which they made him pay a fine of five Prussian dollars :—a specimen of religious and civil liberty in Germany, and a stronger proof, still, that no progress in science and literature will ever root out or modify the hatred which every natural man has in his heart against the gospel of Christ.

23. Brother M—, one of our members, left us this day on an itinerating tour for Mecklenburg. He took with him 5000 tracts, and between 40 and 50 copies of the holy scriptures. Br. M— has the confidence of the church,

having been a consistent member ever since he joined us, and our prayers and best wishes accompany him. May the precious gospel he is bringing to the benighted villagers of Mecklenburg, be abundantly blessed by the Spirit of the Lord, in the ingathering of his elect.

29. I have just received the intelligence that one of our brethren, employed as a silversmith at Döbeln in Prussia, has been imprisoned for distributing tracts. When brought before the authorities he was requested to sign a declaration that he would distribute no more. On refusing to do so, he was put into prison, and expects now every day to be sent to another part of the country.

August 6. Myself, several of our members and five new converts, crossed the Elbe, at an early hour this morning, on our way to a small island five or six miles from this, where the converts were baptized in the name of the Father, the Son, and the Holy Ghost. Though a number of Hanoverian villagers saw us, no one molested us.

17. Several thousand tracts left the depot this week; the demand for them increases.

28. The attendance at our place of worship has for the last fortnight been uncommonly numerous. How grateful should we be to *Him*, who is so graciously restraining the wrath of man; so that in the midst of opposition and threatenings we are permitted to meet undisturbed, for our edification—permitted to preach the unsearchable riches of the gospel.

September 5. In a letter from br. L. he informs us, that br. Lücken had been imprisoned at Belitz, a place between Potsdam and Halle. He had distributed large numbers of tracts and conversed very freely with the inhabitants at B—, at which his landlord was so much enraged, that he sent for the *gens d'arms*, who arrested him and took him to the *Bürgermeister*. This gentleman was no friend of the mystics, and sent him therefore immediately to a wet, cold dungeon. He had to lie here for twenty hours, without any nourishment; the consequence was, that he caught a fever. The jailor then had compassion on him, and one of the inhabitants' hearts was also moved for our brother; he came and supplied him with suitable refreshment. When br. L. received these accounts, he set off immediately for Potsdam, and soon obtained our brother's release.

All his tracts, books, letters, &c. were taken from him.

15. Had interesting news from our two colporteurs, brethren K. and Lücken, now at Leipsic.

Br. K. had met with much encouragement, and on his way to L. had distributed upwards of 1200 tracts, and conversed with many individuals on the one thing needful, who had listened with attention.

At Leipsic the brethren had also distributed a considerable number of tracts. This had attracted the notice of the police, who were now making diligent search for them. A full description of br. L.'s person, and the contents of one of the tracts distributed by him, was given in a newspaper, in a spirit which only tends to show the necessity of such efforts, as those in which our brethren are engaged.

Jan. 18, 1840. The owner of the little vessel, who on various occasions took us kindly down the river when the ordinance of baptism was to be administered, called this evening and offered himself as a candidate for the same. I have looked upon this man as changed in character for a considerable time, and of the duty of believers' baptism he was convinced long ago, but false views as to his qualifications have prevented him from rendering obedience to Christ's command sooner.

27. The attendance was last night still more numerous; many new faces present, among them the husband of one of our members, who during the last five years has left nothing untried to induce his wife to give up her profession. Her great decision and faithfulness are already partially rewarded. He is already quite friendly to us, and at his request a number of our members, including me, were invited to spend an evening at his house. I have heard that he was well pleased with our company. Five new applicants for admission tickets, called to-day.

Feb. 1. This morning our dear sister Z— brought me the joyful news that her husband (alluded to Jan. 27,) was now suing for mercy at the feet of Jesus. We wept together for joy and then kneeled down to ascribe glory to Him who can, and who has in this case, changed a heart of stone into a heart of flesh. The enmity manifested by this poor sinner during the last five years, can hardly be described. He has pleaded on his knees with his wife to give up her religion—he has stood over her with a knife, to stab her



if she would not comply,—but all in vain;—our beloved sister remained as firm as a rock. The Spirit of the Lord strengthened her to endure all with meekness and to dread nothing. I shall never forget the affecting scene at her baptism. It was on a cold day in April. When she had come up out of the water she prostrated herself before the Almighty, and with uplifted hands implored him to make her faithful even unto death. The Lord has heard and answered. Her husband was induced by her entreaties to attend at our place of worship for the first time Jan. 27th, when I preached from John iii. 3. The discourse, as he states, made little impression on him. On the Wednesday following he attended again, after much entreaty of his wife; the sermon had no effect on his mind. We had on that evening a church meeting preparatory to the Lord's supper. As the Lord would have it, I gave that evening a very solemn exhortation to the church, on self-examination. To all this Z. was listening outside without our knowledge, and this was the appointed means to strike conviction to his heart. He waited till the meeting closed, when he asked one of our brethren to accompany him home, and when he had reached his dwelling, he said: "Now K—, it is all over with me." Br. K. remained with him till midnight, pointing out to him the way of salvation. If the conversion of this sinner proves to be genuine, of which I cannot doubt, it will be another striking comment on the words of Paul in Rom. ix: "So it is not of him that willeth or runneth, but of God who showeth mercy." My soul is filled with wonder, love and praise. One such display of sovereign grace compensates for a thousand revilings from the world.

*Freiburg—Baireuth—Jever and vicinity.*

Feb. 5. One of our brethren left us this day for his native place, Freiburg; where, we trust, the Lord will make him useful in the spread of truth. He has some talent in communicating instruction to others. He was supplied with 1360 tracts and a number of good books.

9. Lord's-day. Our evening service was crowded. Two converts were examined and accepted by the church. One of the brethren engaged in tract distribution, had his tracts taken from him by a police officer.

10. Several persons called to-day apparently much affected by the truths they have heard at our meetings. They were all pointed to the Physician of souls. Some of the individuals who have but recently begun to attend my preaching, already give pleasing hopes that the truth has come home to their heart, and that before long they will be joined to us. The prospects of the church and the mission generally, are most encouraging.

Have had another most encouraging letter from br. Knauer at Baireuth, from which I learn that the truth is spreading. Br. K. had made a tour to several places, distributed a considerable number of tracts, and conducted large religious meetings. He was kindly received on this tour by a young Lutheran clergyman, who acknowledged that the truth is on our side.

As the labors of our br. K. have been signally blessed, it was to be expected that neither the devil nor the ministers of the national establishment would remain long quiet. The consistory has felt itself too weak against our poor illiterate brother, or else too holy, like the senior of the Hamburg *ministerium*, who refused to converse with me, though I applied twice, because I was an arch-heretic—it has therefore applied to the civil power to suppress the religious meetings conducted by our brother, to crush, as they have expressed it, the mischief in the bud. Br. K. and a young woman, a relation of his, at whose dwelling these assemblies were conducted, have been several times before the police, and as they did not regard their prohibition, both have been imprisoned. Our friends are however not intimidated by this, but continue to meet for the worship of God, and the persecution has rather strengthened them in the good cause.

17. I was the whole of this day, till late at night, engaged in conversing with inquirers, some of whom are under deep conviction of sin and see their danger; others have found peace and joy in believing in Christ. Two offered themselves as candidates for baptism. Our prospects are glorious. The Lord grant us the full desire of our heart in the conversion of multitudes.

24. Had again several hopeful inquirers with me to-day, among them a man who, till a few weeks ago, was of a most abandoned character. The change produced on this individual is



truly astonishing. What cannot the grace of God effect! It can turn the lion into a lamb. This person offered himself as a candidate for baptism. Another individual could hardly find words to express the joy of his heart, for the great change effected in his wife. She had been much opposed to the gospel, and greatly embittered his life, but eight days ago she was prevailed upon to attend our meeting, when the word came home to her heart with power; since which time she has manifested the greatest anxiety about her soul. He stated farther, that two of his countrymen, (he is a Hanoverian,) who had come to this city and spent all their money in riotous living, had also been brought under the influence of the gospel, and given the most satisfactory evidence that they had passed from death to life. His house is now a house of prayer; the above two friends coming now every evening to his house, when they all join in the worship of God.

26. Preached both at the English chapel and to my own people. The attendance at our place still more encouraging.

March 1. Lord's-day. Preached in the morning at the Independent chapel and in the evening to my own people. The attendance at our place encouraging.

Br. M. from Jever, (he conducts the religious meetings,) has just arrived on a visit. He brings gratifying news. The work of God among them is prospering. Eight or ten persons give evidence of a change of heart. The meetings are so well attended, that Br. M. is looking out for a larger dwelling. The authorities have as yet done nothing to molest our friends.

At Sillenstedt, a village five miles distant from Jever, where one of the members of the church resides, a meeting is regularly conducted for prayer and the reading of the scriptures. It has been well attended. A young teacher in the village school has espoused our cause, and will probably soon be put out of the synagogue, for his faith in the Son of God. He has decided on following his Lord in the ordinance of Christian baptism.

*Hamburg church—Interference of the police—Immediate occasion of the late persecution.*

2. We had a full missionary prayer

meeting this evening. A gold brooch and a tobacco pipe with silver mounting, were put on the plate.

Several hopeful individuals called to-day. The Lord has evidently brought home his word with power to the hearts of many of my hearers, within the last few weeks. The dead have heard his voice, for in some there are evident signs of life. Glory be to his name forever!

4. Preached this evening both in English and German. We had at our place a most encouraging attendance. Visited, after the meeting, a poor woman in great distress of mind. She had neither taken rest nor food for three days. She wept most bitterly, and cried out, "I cannot be saved," "I am lost." I remained with her till midnight and prevailed on her to take a little refreshment. The invitations and promises of God appeared to make no impression on her mind. May the great Physician of souls have mercy on and reveal himself to her. It appears that this poor creature has lived a most wicked life. Her sins now rise up before her, and as she is unacquainted with the refuge for the guilty, they are more than she can bear. When a slight and partial view of our iniquity produces such a hell here, what must the hell be where the lost spirit sees the full extent of its guilt,—where God reveals his wrath without measure or limitation? Good Lord, from such an end deliver us!

5. Commenced again a course of instruction with our new converts and other hopeful persons, who had previously applied for it. I had the pleasure of seeing not less than eighteen persons around me. May the Lord teach both me and them, that our meeting together may tend to his glory and our good.

18. In the midst of my labors I have been laid aside again for ten days, by severe indisposition, which has reduced my strength not a little. I am now recovering, and had the pleasure of meeting my catechumens last night, and of addressing my people this evening. Br. Köbner was last night interrupted by a police officer, whilst preaching at a member's house in the suburbs, and is summoned along with two of the brethren, to appear at the police office.

22. The Lord enabled me to preach both morning and evening to my dear people. We had a glorious Sabbath.

The meetings well attended—in the evening it was crowded. Three candidates for church membership were examined, and gave a satisfactory account of their conversion to God.

The re-admission of one of the brethren, who seceded from us three years ago, was very affecting. He made a full confession of his sin before the church, asked forgiveness, and stated that after much prayer and searching in the scriptures, he was fully convinced of the truth of the doctrines of sovereign grace, and that they had become to him a source of comfort unknown before. Many tears of gratitude to God were shed, for his faithfulness in reclaiming a brother from his wanderings in error.

24. An old man from the Hartz mountains has come all that way on foot to Hamburg to obtain tracts. As he appears to be a good man and anxious to do good to the souls of his fellow-men, we have given him one thousand copies.

Br. V. and myself received a summons to attend to-morrow at the police office.

25. Have been at the police office. A complaint had been made against me and br. V. by a citizen, for seducing one of his sons to leave the Lutheran community. I was questioned if it was my intention to baptize the person alluded to. I replied in the affirmative. I had to hear some bitter things from the person who examined me.

This case, though it will probably cause us much trouble, is highly interesting, and just shows, that opposition to the gospel, and especially persecution, will, if its subjects are of the right stamp, only promote its growth in the heart. The case is simply this: One of our brethren became acquainted with the young man in question. He found him a youth who feared God, but who needed one to show him the way of God more perfectly. Our brother began to visit his parents, and in their presence he stated what he and we hold to be scripture doctrine. The parents and other members of the family were so much pleased with the first interview of our brother, that they requested him to renew his visits, and our brother did so. In the meantime one of their sons had begun to attend our preaching and carefully examine the New Testament on the points of difference between us and the Lu-

therans, and was fully convinced that he had been quite in the dark as to Christ's command to all believers to be baptized. He also got a clearer view of the doctrine of free grace, and was graciously delivered from the spirit of bondage, under which he had labored. The consequence was, that he decided to join us. As he felt exceedingly happy in the acquisition of the truths referred to, he was probably not quite so prudent as might have been desirable in advancing them. When his parents discovered the change in his sentiments, and his intention to join us, they were enraged. They sent for their different relations, who, when they had come, did not employ the most gentle means to bring our young friend back from his "heresies." When this proved fruitless, the minister was sent for. The consequence of this interview was, that when the minister had left, a younger brother declared, that as the learned pastor had not even attempted to sustain himself from the New Testament, the truth must be on the side of his brother, and that he should go with him to his place of worship. This enraged the parents still more, and they applied to the civil authorities to prevent their joining us. Both the young men were taken by police officers from their home, and escorted to the *stadt-haus*, where they were detained for five hours, and threatened with imprisonment, &c., but in vain. The Lord was their strength. They boldly confessed their faith in Christ, and told the authorities, "You may take off our heads, but we shall never give up our faith in the Savior." They were then permitted to go home.

27. Received an order from the police not to baptize the Kirsings, (the name of the two young men alluded to,) or any other person belonging to this place, either on Hamburg or other territory, on pain of being, without fail, forthwith imprisoned.

28. Had another threatening injunction from the police, not to conduct any religious meeting nor to participate in the same, on the same penalty as in the preceding prohibition. It appears from this that the authorities are in earnest to attempt to suppress us. May the Lord stand by us in the trying hour.

29. Lord's-day. I was fully prepared for the prison to-day, as I shall never desert the standard of the cross,



to which I have sworn eternal allegiance. In the morning I did not attempt to preach, but commenced expounding Acts iv., as I expected every moment the police would break in upon us. All however went off quietly, and we were greatly blessed in meditating upon the above chapter, the contents of which were so much adapted to our circumstances.

Of course we expected for a certainty the unpleasant visit in the evening; but again the Lord was better than our fears;—the service closed without any interruption. Most of the members assembled again for prayer, at different places, later in the evening. About thirty brethren and friends met with me at a member's house, where we pleaded our cause before the Lord.

*"Have any of the rulers believed on him?"*

31. Called on the senator at the head of the police, to request him to have the kindness to withdraw his prohibitions and threats, as he was not justified to proceed against us, even according to their law, whilst the case was pending with the *Oberallen*; but I did not succeed. I had a pretty long interview with this gentleman, from which I could gather, that we have to expect no favor from the authorities. The fact, that the members of the church are nearly all poor, at least that there are no wealthy merchants amongst us, is a sufficient reason why we are not to be tolerated. It was said that if our cause was good, very different persons would have joined us before now. I was also told that my efforts to make proselytes, were considered by the senate as altogether a mercantile transaction, for which if I succeeded, I would be well paid with pounds sterling. He added, "In a civil point of view, your doctrine is most dangerous, as it teaches the people that at least in one point they need not obey us." The Lord lay not the sin to his charge, of despising the little flock, redeemed by the precious blood of Christ, and sanctified by his spirit, for whom a crown and a kingdom are prepared that shall never fade. Notwithstanding these dark and foreboding prospects, my mind has been kept in perfect peace—stayed on the Lord. Though I cannot see any opening for us, I am enabled to exercise a lively confidence in Christ as the governor of all events, that he will

overrule all for his glory and the advancement of his own kingdom. He lives, and we shall live also.

One of the persecuted young men called to-day to inform me that last Lord's day they had not been permitted to leave home, and that it was now decided both should leave Hamburg, to prevent their being baptized and infecting other members of the family. Both the dear brethren remain firm in the truth, a cause of gratitude to God, who still chooses the weak things of the world, and in their weakness magnifies the power of his grace. This afternoon I received tidings from the brethren at Stuttgart that filled my heart with joy. Br. Schaufler's wife, who has been a most violent opponent to the truth, and a great cross to her husband, has, by the sovereign grace of God, been converted, baptized, and added to the church. The church has to rejoice in many other tokens of the divine presence and blessing.

In the evening sixteen or seventeen inquirers assembled at my house for instruction.

April 1. Our missionary prayer meeting was well attended, and though police officers passed and repassed the house, none entered.

#### *Repeated baptisms—Church at Copenhagen—Retrospect.*

3. Baptized this evening a little below A., four brethren, two of them formerly notorious haters of God and his word. O, what a rich compensation is the ingathering of these precious souls into the fold of Christ, for the little labor bestowed, or the enmity experienced from the world.

5. Our services were numerously attended, and again the Lord protected us. The time to molest us was not yet come. Our two young friends alluded to under date March 30, were both present; their resolution to follow Christ in all his commands, remains unshaken.

10. Baptized two converts about 2 miles down the river:—the London steam packet was just passing at the time, but it being late in the evening, we were not observed.

12. Our evening service was crowded by attentive hearers, and again we were graciously protected.

13. I have received letters from the brethren at Copenhagen, from which it appears that the Danish government



is also actuated by a spirit of religious intolerance. All the members of the little church had been before the magistrate, when the decision of government was read to them. It is to the following effect: 'that unless they desist from their meetings, &c. they would be banished from Copenhagen.' Thanks be to God! he makes our dear brethren firm, whilst they manifest a spirit towards their opponents truly commendable.

23. Wednesday. We remembered at our weekly lecture this evening, with feelings of deepest gratitude, that six years ago at this time, our beloved br. Sears baptized the first seven members of this church (three of whom have already fallen asleep in Jesus,) and then assisted in constituting them into a church of Christ. None but God's hand could have brought us so far;—his love over us, and his power and blessing among us, require an eternity to tell. Blessings be on his holy name for ever!

[To be continued.]

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## Siam.

### JOURNAL OF MR. DEAN.

(Continued from p. 222, last vol.)

Jan. 13, 1839. Bangkok. After worship in the chapel this morning, the marriage service in the Christian mode was performed in behalf of a Chinese and a native of this country.

Feb. 2. Few at worship in the chapel or at the bazaar to-day, but some appeared to listen with more than usual interest.

13. This being the last day of the year according to Chinese reckoning, and made by them a holyday, I gave from my window one hundred and fifty books to as many persons, as they were passing to and from the bazaar, making remarks to such as were disposed to stop for inquiry.

#### *Earthquake—Roman Catholic proselytes.*

March 23. At half past 2 o'clock this morning, we were awakened by the shock of an earthquake. It continued but a minute or two, but with such violence as to excite apprehensions of the prostration of our house. The Siamese account for an earthquake by supposing that the fish that sustains the earth, becoming restless, flaps his

tail. Some of them explain it in other ways equally ridiculous. The Chinese say that the bullock that supports the earth, becoming weary, changes his burden from one shoulder to the other.

25. Among the attendants at worship in the bazaar to-day, was the supercargo of a junk from Siang-Hai (eastern coast of China), who urged us to attend him to his junk, and afterward sent us a valuable present, for which I returned him a copy of the New Testament.

May 23. During the last few days I have spent my time at the house in the bazaar conversing with those who call and giving books to those who can read, selecting such as are best adapted to the individual. In this way the perusal of the book fixes the mind upon the subject of conversation, which is sometimes by them made a matter of after-inquiry.

Numbers come in from the bazaar and enter into familiar conversation about the customs, climate, productions, etc., of America, and often of their own accord introduce the subject of Christianity by proposing some question in relation to our religion. Many are recently becoming Roman Catholics. These are mostly Hainan, Canton, and Kéh Chinese. The latter are those Chinese who come from the interior of the country, in distinction from those who inhabit the seaports and more populous towns. They are called Ho-kien Kéh, Canton Kéh, and Tio-chu Kéh, according as they come from these various provinces, while they speak a language peculiar to themselves, though somewhat analogous to their respective provincial dialects. During the last few months two or three hundred Chinese have been received into the Catholic church. They have raised one of their European priests to the bishopric, and are now building a brick chapel, making the fourth they have in Bangkok. Thus their influence and numbers are increasing, and it would be happy for all concerned if their converts were made better men by entering their religion. We avoid all interference with their operations, but discover an effort on their part to identify their doctrines with ours.

To-day I enjoyed an interesting conversation with a man from the old city, Ayuthia. He is intelligent, and possesses considerable knowledge of Christianity, which he has gained from a Christian book, obtained, as he says, from us about two years ago.

Having alluded to the precarious state of his health, and the undesirableness of allowing the prosperity of any one department of a mission to depend on a single individual, he presents the following

*Appeal for fellow-laborers—Notices of the late Chinese converts.*

June 19. It is not presuming to say, that in no place have the Chinese a stronger claim upon the prayers and labors of the Christian church, or where those labors have a greater prospect of success, than here. I have no greater desire than to spend my remaining days and the strength God may graciously give me, in preaching Christ crucified to this dying people. But the little that I can do is but as a drop to the ocean. There is a great disparity between the wants of the heathen and the efforts of the church in their behalf, and there is perhaps an equal disparity between the comparative claims of various stations and the measure of interest taken in each. An increase of missionaries may be made at one station at the expense of another where their labors are more immediately needed; the multiplication of printing presses and book making may leave but few men and limited means for the more important work of preaching the gospel. The work of preparing books is important, but is not the amount of money and mind employed in this department vastly disproportioned to the primary work of personal instruction? and may we not hope that a due attention to this subject from the Board and candidates for the missionary work will bring us help? We pray for grace that we faint not till we see it, and that we may see this become Emmanuel's land, and these heathen become the saints of the Most High.

Oct. 12. On the 15th of Sept. three Chinese, Chek Heng, Chek Lim and Chek Qui-Seng, were examined and approved by the church as candidates for baptism. On the following Sabbath the two former were baptized, while the case of the latter is suspended for the present. Last Sabbath, as we were going to the water for the baptism of another Chinese, Chek Héen, our company, composed of the missionaries with Siamese and Chinese, was joined by a party of our English and Portuguese friends, who were returning from the dedication of a Roman Catholic temple. After prayer the rite was administered, and a few

remarks made to the Chinese, while all paid a respectful attention. Chek Héen is an unlettered fisherman, who has perhaps as much zeal as Peter, but I fear, not as much wisdom. Of the others above named, Chek Lim is a Hokien man, has some knowledge of books and is so far acquainted with our dialect as to understand our religious exercises, while he seems disposed to do what appears to be his duty. Chek Heng, a son of Pé Ete, who recently left us with the prospect of doing good to his friends in his native town in China, is a young man of an amiable disposition, and we trust, of sincere piety. Since his father's departure he has maintained family worship with his brothers and others residing with him, and from his general character promises to afford us considerable assistance. Since his baptism he has brought a younger brother (sixteen years old), requesting Mrs. Dean to receive him into the school. Two other boys from China, of nearly the same age, have been in the school for several months, and one from a younger class is now learning the block-cutting business.

The number of attendants at Chinese worship in the chapel is rather increasing, and we meet with some encouragement from our Sabbath exercises in the bazaar; still, when we think of our want of help, the constant liability to be removed by sickness or death, and the consequences that would probably follow should there be no one to feed these lambs of the flock, and teach these perishing thousands the way of life, our hearts sink within us. We joyfully submit to any reduction of our appropriations, which may not thwart the design of sending us here, provided it may be the means of bringing others to our aid; while we entreat you to listen to our repeated solicitations on behalf of this people, and pray God to give you the ability to send at least one or two men. It is not indeed to be expected that one or two persons will produce an immediate and general moral revolution among a heathen people. Still, by keeping up a succession of means already commenced, they may prevent the loss of what has already been done.

*Review of the Chinese Department for 1839.*

Throughout the year religious service in Chinese has been attended three



times on each Sabbath day, once in the chapel, once at our own house, and once at a house in the bazaar rented for that purpose. The exercises of the first and third of these are divided between Keok-Cheng and myself, while the second is properly a prayer meeting in which all the members of the church take a part. Mrs. Dean also takes the school boys in the capacity of a Sabbath school for an hour and a half on Sunday. Besides this we have conducted family worship in Chinese once a day during the year, and recently some of the neighbors coming in, we have Chinese worship also in the evening of each day, Wednesday and Sunday excepted. Our usual number of Chinese at family worship is sixteen, when we first sing a hymn, in which all engage; then each one, with the exception of three, reads a verse in scripture and all is explained; when questions are proposed to ascertain if it is understood; and then close with prayer. This is for morning worship, but the order is somewhat varied for the evening. The monthly concert for prayer has been but poorly attended, in consequence of the scattered location of the members of the church; but recently it has become somewhat more interesting by changing the time to the Sunday preceding the first Monday in the month, when the brethren are generally together.

Tracts have been distributed during the year to junks, boats and floating houses; and with the aid of two Chinese assistants, one a member of the church and one a candidate for baptism, the houses in the bazaar and within the city have been visited, their inmates conversed with, and tracts given to all who were able and disposed to read them. It is not to be understood that every family has been visited, but we have endeavored to make the distribution systematic and general among the Chinese population. In most cases the tracts and their distributors have been well received, though sometimes the former have been returned and the latter insulted.

The school was organized under Mrs. Dean's superintendence about a year and a half ago. She commenced with three Chinese boys, and the number has been gradually increasing until the school now contains thirteen pupils. A majority of them have been regular attendants during the year, while others have been added at different periods, one as late as the last

month. Four of this number were born in China, and are from 15 to 17 years old. The remaining eight boys were born in this country, and speak both Chinese and Siamese, their fathers being from China and their mothers in most cases from Chinese descent. Their age varies from ten to thirteen years. Nine of the boys board in our family and are entirely under our direction, while arrangements have been made with the remainder to secure their regular attendance at school. In addition to the twelve Chinese boys above mentioned, there is now in the school one girl of Chinese and Dutch parentage taken from the orphan asylum at Batavia. She is about ten years old—has some knowledge of Malay, Dutch and English, and is now reading Chinese.

The school is regarded as an encouraging experiment, compared with previous efforts either in this or other places, for the instruction of Chinese youth.

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#### EXTRACTS FROM LETTERS OF MR. DAVENPORT.

##### *Printing and Tract operations—Friendly intercourse with the native princes.*

Nov. 15, 1839. This has been a very interesting day to us. We had a visit from the prince Chau Fâ Yai, a man of the highest rank in the kingdom, next to the king himself. For a Siamese he is quite tall, of a slender make, and of a much lighter complexion than his brother Chau Fâ Noi. I was in my study when he made his appearance. Pointing to the printing house, he inquired if that was the place where we made books. I answered in the affirmative, and invited him to go and see our operations, which he readily concluded to do. He appeared much interested in the movements of the press, and passed an encomium upon the ingenuity of *Englishmen*. With the simple operations of the trimming press he was also quite pleased. After the uneven edges of a few tracts had been cut off, I presented the parcel to him, and on inquiring whether I designed to give them to him, he very good-humor'dly presented a copy to a number of his attendants crouching around him, who gladly received them. This is one of many circumstances which might be mentioned, that evinces the toleration extended to us, not



only in regard to book distribution, but in other missionary operations here.

Jan. 18, 1840. Though br. Jones has left us for Singapore, and probably for America, the work of printing and distributing Siamese books is going on as usual. We have just finished the publication of the 2d ed. of the Scripture Parables, 10,000 copies, and have in press the 4th ed. of the History of the Christian Religion, 20,000 copies, which will be completed in about a month from this time. We shall probably next set up the 2d ed. of Acts, or the History of Joseph and Moses. The proof-sheets are alternately read by Mrs. Davenport and myself, assisted by one of our teachers, and as they are carefully revised with the copy, it is believed that few if any mistakes are made.

I have been in the habit of distributing from 20,000 to 50,000 pages on the Sabbath for some months past, besides attending to religious worship in Siamese in the chapel. We are also daily receiving applications for books at our houses.

The average attendance at the Siamese daily worship is from fifteen to twenty, including mostly those in our employment as printers or domestics. On Sabbaths the number varies from twenty to thirty persons, including sometimes persons from a distance in the country. Our people appear to be advancing gradually in a knowledge of bible truth; oh that the desired results may follow—even their eternal salvation.

As American citizens, and perhaps as Christian missionaries, many of the principal men of the kingdom appear to take an interest in us, the most prominent of whom is the prince Chau Fâ. This individual recently invited the missionaries of the two American Boards here to a Christmas dinner, which was sumptuous and princely. The prince himself presided at the table, and duly performed the duties of carving, &c. At his request thanks were presented to the Giver of all mercies. The time passed quite agreeably. The American flag was suspended in a conspicuous part of the dining hall, and evergreens were tastefully arranged about the walls. The first Monday in the year, when we were all assembled for prayer and praise, the prince made his appearance, and silently sat till the meeting closed; when he inquired the object of the assemblage.

He appeared to take an interest in the answer, and remained some time in conversation upon this and other topics.

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LETTER OF MRS. DAVENPORT, DATED  
BANGKOK, JAN. 15, 1840.

*Report of the Siamese School for 1839.*

The months Jan., Feb., March, April and May we spent at Singapore. Three of the children accompanied us thither; and in addition to their usual studies, enjoying many extra advantages, made greater progress than during any previous year. The other ten however being obliged for the most part to return home during my absence, deteriorated much, and some never came back.

On the 15th of June the school was reopened in Bangkok, numbering seven boarders, and four day scholars. Since then the school has been regularly continued, though the present number is only seven, all of whom are boarders. During the last half year, three of the day scholars have been forcibly removed by Catholic priests;—one, whose services were required in the printing office, has been dismissed, and two boarders have, in consequence of bad conduct, been expelled. Two new ones have been added—one a Siamese girl aged three and a half years, and the other a Cingalese man, formerly connected with one of the mission schools in Ceylon, and professedly a Christian. His knowledge of English is considerable, deportment good, and manners prepossessing; and should he continue, he promises to make a valuable assistant in the school.

Mary Ann Hume now reads both English and Siamese with fluency, also writes and converses in the two languages, understands the first three rules of arithmetic, and knows something of geography, modern history, astronomy, and natural history. She is intelligent, active, and generous, though sometimes passionate. Her age is about ten years.

Kah, or Henry Keeling, is now a good Siamese scholar, and improves considerably in English. He studies the same branches as M. A. H., writes more correctly than she, but in speaking does not pronounce as well. He is slow but industrious, and in deportment generally pleasing. He is now about twenty years of age.

Muang, or George Adams, a Siamese boy of ten years, is also in my first class, does well in his studies, and in disposition is decidedly the most amiable child I have met with in Siam. His brother Dick, now six years old, is bright and active, but careless and playful in the extreme. This last with the Cingalese above mentioned forms the second class. The third class consists of the little Siamese girl named Eliza Roper, three and a half years old, and Hortensia Maria Moor, of about the same age. They are both amiable and intelligent.

None of the children are yet pious; but they have acquired considerable knowledge of the Christian religion, and most of them, I believe, feel the importance of an interest in Jesus. They often make inquiries on the subject, and seem interested both in English and Siamese worship. I have often overheard Mary Ann Hume praying when she supposed no one near; and nothing I believe would induce her to pass a day without prayer. The same might be said of some others, and none, I think, could be persuaded to join again in idolatrous worship. With the hymn books, so kindly sent, they were all delighted; and many times since have I seen the little group seated in a circle, singing or reading aloud from them. Mr. Sargent, the author of the *Temperance Tales*, sent me a short time since a number of these little volumes for distribution. The children seeing them, inquired what they were, and I explained to them their nature and design. At their request, I read No. I. aloud to them, and when I concluded, three of them gave a connected account of the whole story. They then inquired something about Temperance Societies, and two of them begged to be allowed to sign the pledge, adding that they would always pray to God to enable them to avoid a thing productive of so many evil consequences.

The hours of study are from 9 to 12 in the morning for Siamese, and from 1 till 4 P. M. for English. The English is all taught by myself, and the Siamese by a native, though I sit in the room during all the school hours, examine the children daily in Siamese, and retain the government entirely in my own hands.

The difficulty of obtaining, or rather retaining scholars, as mentioned formerly, has not much diminished during

the past year; though I am happy to say that three boarders are engaged whom I hope in a short time to have in regular attendance. I design also making an attempt to establish a day school in the bazaar, which will be left in the care of a native teacher, and visited daily by myself.

In closing, may I not entreat an interest in your prayers, that these young plants entrusted to our care, may be so watered and trained that they will bud and blossom and bring forth fruit to the praise and glory of Him who created them, we trust, not as vessels fitted for destruction, but as heirs of eternal life and endless blessedness at His right hand.

### Ojibwas.

#### JOURNAL OF MR. BINGHAM.

(Continued from p. 176.)

From Mr. Bingham's annual report of the mission for 1839—40, we learn that the school which was suspended in Oct. on account of Miss Leach's sickness, was reopened on the 16th of June, under the care of Mr. A. Judson Bingham, and contained 46 scholars, 23 of whom were Indians, or of mixed blood. The Sunday school has continued in operation as heretofore, but with fewer scholars. Sabbath worship has been conducted as usual, at the mission room, except during the winter, when it was held in the garrison. Miss Leach returned to New York June 5, with health improved.

The Indians are making some progress in agriculture, and have planted the past season besides potatoes, peas, beans and buckwheat. The mission boys, with the help of Mr. Bingham, have cleared and sowed about two acres of new land, besides five or six others nearly prepared for tillage. The following extracts from Mr. B.'s journal relate some incidents in his

#### *Tours to Indian settlements.*

Feb. 27, 1840. Proceeded up the lake, and reached the mouth of the Utikwâmenâ river about sunset. Kabawas was the only family here; stayed and preached with them from John 14: 15, 16.

28. After morning prayer had a serious talk with Kabawas and his wife. He declared his belief of the truth and importance of Christianity, and his own need of it, but did not



manifest deep solicitude on the subject.

His wife readily admitted that she had cherished a hope in Christ last winter, but said that when she was at Pâwetiñ, the conduct of some church members was such as to discourage her. On inquiring who the disorderly members were, I ascertained that one of them was not a member of any church, and the other not of ours. I apprized her that she was not to be turned from the duties of religion, or the concerns of her own soul, by the wrong conduct of others.

I gave them both such instruction as I thought their cases required, and then proceeded to the Bay, where we found four lodges. Put up with Subo, who is their leading medicine man, and a decided heathen. I told him if I put up with him, I should want to have my meetings there. Said he, "I suppose you think it is your duty to preach to us, and I know you make that your business, and I can say nothing against it." Visited the other lodges, and conversed with their occupants, and in the evening preached at Subo's, from Acts 8: 5, 6.

29. The weather being warm, and indicating rain, I concluded to spend the Sabbath here. P. M. went to Kunesâga's and preached from John 5: 24. Returned and preached in the evening at Subo's. Bwân and Subo's sons had arrived. I informed them that to-morrow would be the Sabbath, and proposed that they should lay aside their business, and keep the day agreeably to the divine command. But Subo thought they must go hunting if it froze; said the young men had come from their fishing for that purpose.

March 1. Lord's-day morning,—awoke before day, and found the Indians preparing for a hunt, though it had frozen but very little. I again objected to their going, as it was the Lord's-day. The old man said they were Indians, and ignorant, and he did not think it would be very wicked in them to go, as it had always been their custom. I told him he could not rightly plead ignorance on the subject now, for I had informed them when the Sabbath came, and what command the Lord had given concerning it. They however went, and left but one man and the females to attend the meeting.

During the recess, after the first service, Subo came in, and brought a fine deer, and seemed to feel extremely

well on the subject. At the P. M. service Kabawas, from the mouth of the river, and two other men came in, and in about the middle of it Subo's two sons came, and brought another deer. Their custom on such occasions is, to make a feast, and invite all the men to partake with them. As I was there, Subo held his feast at another lodge, and had it seasonably for them to return to meeting. But their hunting and feasting made them dull hearers that evening.

2. At half past 7 o'clock, started for Kâpukwakâg on our way towards Michigan. On our way found the small streams began to rise and flood the low grounds. Reached Kâpukwakâg at half past two, P. M., but found no one there, though their lodge was standing, and many things were in it.

We struck up a fire, and took possession. Mukubwâm accompanied us to this place. About dark Bwân, A'bitugezhik and Mukubwâm's son, came in. They returned from their sugar camps, expecting us that evening. Preached from Psalms 51: 1—4. After meeting spent some time in conversing with them. Bwân acknowledged he did not do right when he came to Pâwetiñ. He did not take the pains to hear the word that he ought to, and he too easily yielded to the claims of the appetite, &c. A'bitugezhik said I had told him before that his Christian experience was not genuine, and spake as if he would have me think *that* a sufficient excuse for him.

3. As it continued warm, and thawing fast, we were obliged to give up the idea of going to Lake Michigan. This was a trial to me; for I have heard that Naâbunwa, the old chief was earnestly looking for me, and went up into the woods every day to see if I was coming. Kabanodên and his family were also over there, and anxious to see me. But the providence of God seemed to forbid, and I must submit.

When Bwân found I had given that up he invited me to go to their sugar camps, and spend a night there. As it was partly on our way back, I concluded to go. The day was quite warm, and the sugar-water, (as they call it,) ran bountifully. Preached from Luke 15: 10.

4. The day was warm, the snow soft, and snow-shoes loaded badly, and we travelled till twelve o'clock without a track, but reached the Bay about half past one. Put up at Subo's, but preach-



ed at Mukubwâm's. Luke 14: 17, last clause.

5. At half past eight o'clock started for home.

6. Succeeded in crossing the river near the fort, and reached home between eight and nine o'clock. Was absent nine days, and preached eleven times.

30. Having been frequently solicited by the Indians, and having some of our members there, I went to Garden river last Saturday to spend the Sabbath. Put up at Alexis Cadotte's, but visited several of the lodges before evening. Shiñg-wâkos (Little Pine,) the old chief, informed me of some of his afflictions. He had very recently buried a son who had left a wife and two or three children. They had also been destitute of religious instruction the greater part of the winter. They had assembled every Sabbath, and looked for one to come and teach them, but were as often disappointed. He added, they should have been extremely glad to have had me call upon them in some of my tours among the Indians. Some other particulars he mentioned in their trials that were quite affecting. I informed him that in some of my excursions I might have called on them without much inconvenience, but supposed they were supplied, and wished not to enter upon ground previously occupied by others. He again added they had been destitute, and would have esteemed it a great favor to receive visits from me. Said they must claim the privilege of having at least one meeting at his lodge. Returned and preached an evening lecture at Alexis's.

Lord's-day, in compliance with the choice of the Indians had both services at Pine's. At the close of meeting he addressed me quite feelingly, and expressed their gratitude for the visit I had made them, and the comforting instruction I had given them in my discourses. In the evening preached at Alexis's again. The old chief again presented his thanks for my visit and instructions, and requested that I would visit them as often as I could. As a token of the sincerity of his gratitude, he gave me a piece of venison to bring home.

April 12. Lord's-day. After morning service in the garrison, went to Garden river again. Preached at Alexis's from John 14: 1, 2.

19. The Indians at Garden river

came up to the mission to meeting. Had two services with them.

May 24. After morning service in the fort, went to Garden river and preached at Pine's. Between twenty and thirty adults were present.

June 10. Started for Utikwâmenân, head wind. Reached the mouth of the river a little before sunset on the 11th. Found ten lodges at the place. The Grand Island Indians were here. They were much absorbed in their *Metawin* superstitions. Visited Kabawas' wife, who was very sick. Preached at Kabanodëns. But few in.

12. Preached at Wazâwadoñ's, (Wazâwadongk.) Had melancholy evidence of the truth of my text: John 17: 25. "O righteous Father, the world hath not known thee." After meeting informed the Indians that I had some seed peas, beans, and buckwheat for them. But they said they had planted their gardens, and would not be able to go with me to-morrow. I afterwards learned that they were to have a grand medicine dance, and initiate one into the mysteries of their *Metawin*.

14. Lord's-day. At the hour appointed went over and held two services at Wazâwadoñ's. The Grand Island Indians are exerting an unhappy influence upon these. May God in infinite goodness check that influence, and turn them from these vanities to serve the living God.

15. This morning being about to start for home, as I was reproving Mukubwâm for his inattention to the gospel and the concerns of his soul, and his strong attachment to his vices and heathenism, I discovered the cause of this revival of heathenism among them. Mukubwâm and Kuneshâga's wives, who were confined to their cots last season with the spine complaint, are now able to walk about, and the former says she is well. She hearing me reprove her husband, could not refrain from vindicating him, and said in reply, "If I am now well, it is this *Metawin* (or medicine religion), that has cured me. When I was down at Pâwetiñ you and the doctor tried your religion upon me, but it did not help me; but this has cured me." I told her the medicinal roots and plants that God had placed in the wilderness suited to the diseases of the people, might have helped her, but their conjuring did no good, but was often a great detriment to, and injured a person, as it did Kabawas's wife last Saturday.

Kabanodën did not join them either in their dancing or drinking. The wind which was fresh in the morning, abating some, we started at 12 o'clock for home, and reached it about midnight.

July 12. Within a few days fifteen or twenty canoes of Indians have arrived from the interior, some of them from Leach Lake, and some from Red Lake, 900 or 1000 miles from this. I was unable to get many of them into meeting, but they did not refuse to hear when I went to their lodges and read to them.

23. The Indians have mostly left for Munitowaniñ, to get presents from the British government. And to-day br. Cameron who has visited us, took his leave to return to Michipicoton island. We let him have one of our boys this year to assist him, Louis Piquette, of mixed breed, about fifteen years of age.

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*For the Bap. Miss. Magazine.*

### Obituary

OF THE REV. MOSES MERRILL, LATE  
MISSIONARY TO THE OTOES.

It is desirable that obituary notices appear as early as possible, and in ordinary cases they may, perhaps, with propriety be dispensed with when they have been long delayed. To this, the present case is doubtless an exception. It has indeed been said to the world that the late Mr. Merrill is dead. But the decease of one who left an affectionate circle of relatives and acquaintances, and the comforts of a civilized community, and turning his back upon the prospects of providing a comfortable support for his family, directed his way into a wilderness two hundred miles beyond the frontiers of his missionary brethren, for the sake of carrying the bread of life to a most degraded tribe of Indians, among whom he patiently and unostentatiously toiled, wore out his life and died, employing his latest breath in preaching to, and praying for, them,—the death of such a servant of God and friend of man deserves more than a passing notice. This brief sketch I am aware will not be an ample tribute of respect to his memory, but it is hoped that its defects will be countervailed by the efforts of many to imitate his example.

The subject of this obituary was the fourth son of the Rev. Daniel Merrill,

of the State of Maine. His father was at one time a minister and pastor of the Congregational order, but near the year 1805, with about one hundred and twenty of his congregation was baptized, and was constituted with them into a Baptist church. He was born in Sedgwick, Me., December 15, 1803. At the age of thirteen years, by a sermon preached by his venerable father, he was awakened to a sense of his lost condition as a sinner against God; and was baptized and became a member of the church of which his father was pastor, at about the age of seventeen. On the 1st of June, 1830, he was united in marriage with Eliza, the daughter of Gen. S. Wilcox, of Charleston, N. Y.

In 1828 Mr. Merrill was licensed to preach, by the church in Sedgwick, and in 1832 was ordained to the gospel ministry. About the same time he and Mrs. Merrill were appointed missionaries to the Indians, by the Baptist Board of Foreign Missions, and were directed to labor on the shores of Lake Superior. They left the State of Maine in August of the same year, and arrived at Sault de Ste. Marie the following October. There, in conjunction with Messrs. Bingham and Meeker and their families, they spent the winter in missionary labors, designing to ascend to Lake Superior in the following spring. But previously to their departure, the Board of Missions directed them to a more promising field of labor. They left Sault de Ste. Marie in May, 1833, arrived at the Shawanoe mission house, within the Indian Territory, on the 13th of the following July, and in October departed for their station among the Otoes. In reaching this they had to penetrate the wilderness about two hundred miles from Shawanoe. It was a journey of twenty four days, and every night they encamped in the open air.

On arriving at their station they entered zealously upon their labors.—They communicated religious instruction as much as practicable by means of interpreters, collected a small school, and formed a Sabbath school and bible class. In 1834 Mr. Merrill baptized one of the pupils, not related to the Indians. They early undertook to learn the Otoe language, and were successful. Mr. Merrill became so familiar with it, that he sometimes fancied he could more easily communicate religious instruction in that than in English.

About the time Mr. Merrill reached



his station the government appointed him teacher of a school for the Otoes. This secured to him a salary of nearly five hundred dollars a year. By this commission from government he was not required to lose a moment from the proper missionary labors which he had been instructed to perform by the Board—so far from it, the government commission added to his influence and his usefulness as a missionary. The salary from the government was properly his own, and, without the least injustice to the Board, he could have laid it by for the support of his two infant sons, and their mother, when she should be left a widow. But with disinterestedness becoming a missionary to the heathen, he applied his salary to the support of the mission. He also applied to the same purpose a considerable portion of his private property.

The Otoes are an exceedingly rude people, and a large portion of the year is spent by them in chase of the buffalo on the vast prairies. While they were in their villages, and consequently near the mission, Mr. Merrill was assiduous in imparting religious instruction to them, in administering medicine to the diseased, and in teaching their youth to read and write. When they were absent from their villages he sometimes followed them for the sake of doing them good. In the months of June, July, and August, 1838, he accompanied a party of about eight hundred on their buffalo hunt, and subjected himself to the privations consequent on such barbarian excursions.

His constitution was naturally delicate, but by a strictly temperate regimen, and an uncommonly even temperament of mind, it had been braced up to endure ordinary exertion without much loss of time from indisposition. But the hardships which he suffered during this long tour, were greater than he could bear, and he manifestly failed in health. Fresh buffalo meat was not suitable food for him, and not a particle of any other could he obtain except a little gruel of corn meal. From about this period his health generally declined. His disease, which subsequently became pulmonary consumption, was at this time bronchitis. Still, he not only worked at and near the station, but made journies to a considerable distance; one upwards of two hundred miles. Besides his unavoidable exposures upon these tours in a wilderness, where, after the fatigues of

the day, and after despatching the frugal meal which he had prepared with his own hands, he found no better nor healthier bed than the earth, his anxieties were augmented by the reflection that the partner of his toils and one of their infant sons were left with perhaps only one or two domestics, in that land of savages, far from a sympathizing friend.

Being very remote from the white settlements, it was almost impossible for them to obtain, at any price, laborers to assist them. Could his circumstances in this respect have been made more easy, there is reason to believe that his life and usefulness would have been prolonged.

He was exceedingly unwilling that there should be any retrogression in his business, and hence his utmost exertions to sustain the mission until other missionaries should arrive. His friends advised him to retire from the missionary field, and he felt most sensibly himself the force of their reasonings; but he had repeatedly urged the Board to send some missionaries to take his place, and these appeals to a Christian public were so just that he hoped almost daily to be relieved. He wrote that if the want of funds for their support were an obstacle to the appointment of other missionaries, he would divide his means with them.—But none came to his relief. This was a subject of great anxiety to him to the last moment of his life.

But, great as was his zeal for the salvation of the heathen, the affection and solicitude of a *husband* and a *father* were not thereby in the slightest degree diminished. Most keenly was he pained with the thought of leaving his wife, who had been the solace of his solitary sickly days, and weeks, and months, and their two little sons. But amidst his anxieties on their account, and on account of the mission which he had labored so long and so hard to sustain, he rested his soul upon his God, and found it still safe and sweet to trust in Him. Not a doubt of his interest in the Redeemer was permitted to harrow his mind.

From about the middle of December, 1839, his strength failed faster than before. The 31st of December was a day of severe bodily pain, but he meditated with great satisfaction on "Blessed are the dead which die in the Lord, yea they rest from their labors." All was of grace, he said. It was a gracious favor that we were permitted to



enter the field, and preach Christ to the heathen in their own language, and prepare the way for others to follow when he was dead. On the 1st of January he thought his end was near, but was calm and happy, and said "he desired to depart and be with Christ." He felt no dread of death at that time, nor had he at any previous time during his illness.

On the 19th he addressed the Indians, and urged them to receive his words as his dying testimony in favor of the religion of Jesus, which he had often preached to them; and while sufficient strength lasted, he continued to exhort all who visited him, to seek that religion which, he said, "you see makes me so happy in the near approach of death."

He delighted so much in prayer, that when he could not speak above his breath, he would join his wife and they would each pray. One of these seasons was peculiarly impressive. He prayed that he might live until he heard that another missionary was on his way to supply the station after his decease.

On the 6th of February, 1840, "without a struggle or a groan he ceased to breathe." None was present at this trying time but his wife and child, a hired laboring man, and a female domestic. On the following day assistance was obtained, and his body was conveyed about ten miles to the opposite side of the Missouri river, where

it was interred upon the lands of the Putawatomes.

Mr. Merrill had acquired great respectability among the rude people of his charge. He was known among them by two names, which they had given him, one signifying "*He who always speaks truth*," and the other, "*The patient man*." After his decease they visited Mrs. Merrill with expressions of condolence; inquiring, also, if the deceased had not a brother living, of similar character and kindness, who would come and take his place.

Under the labors of the missionaries these poor people had made some advances towards civilized habits, and in a knowledge of letters and of religion. The field had been prepared, and good seed sown therein, and encouraging prospects invited its cultivation; but, painful to tell, the station is still unoccupied. The poor Otoo beheld till the spirit of their "*patient, truthful*" friend took its flight to heaven, then asked, "Is there not another man like this in Christian lands?"—then gazed upon the hearse, followed by the lonely widow until his last living friend disappeared in the distant prairie, and notwithstanding his intreaties not to be left alone to perish, he has not yet discovered a friend coming to his relief! Who, who among the five hundred thousand Baptists of America will go and assure him that he has one friend on earth, and tell him that he has a friend in heaven?

I. M.

## Other Societies.

### Church Missionary Society.

#### *New Zealand—Its civil and political condition.*

The group of islands in Australasia called New Zealand, comprise a territory nearly as large as Great Britain. They were discovered in 1769 by Capt. Cook, who took formal possession of them in the name of the British crown. In 1835 an attempt was made to place New Zealand under a kind of national government, by forming a confederacy of native chiefs residing at and near the Bay of Islands, but failed in consequence of their "incapacity to act either as a legislative or an executive." This was the more to be regretted inasmuch as "the fine soil and climate of the islands, their valuable natural productions, and their admirable position as a centre of maritime trade, have attracted thither several thousands of Her Ma-

jesty's subjects, including about 1200 persons who have emigrated directly from the United kingdom during the past year." "The necessity for the interposition of the government has, however, become too evident to admit of any further inaction. The reports which have reached the colonial office within the last few months establish the facts, that about the year 1838 a body of not less than 2000 British subjects had become permanent inhabitants of New Zealand; that among them were many persons of bad or doubtful character—convicts who had fled from our penal settlements, or seamen who had deserted their ships; and that these people, unrestrained by any law, and amenable to no tribunals, were alternately the authors and the victims of every species of crime and outrage. It further appears, that extensive cessions of land have been obtained from the natives, and that several hundred

persons have recently sailed from this country to occupy and cultivate those lands. The spirit of adventure having thus been effectually roused, it can no longer be doubted that an extensive settlement of British subjects will be rapidly established in New Zealand; and that, unless protected and restrained by necessary laws and institutions, they will repeat, unchecked, in that quarter of the globe, the same process of war and spoliation under which uncivilized tribes have almost invariably disappeared as often as they have been brought into the immediate vicinity of emigrants from the nations of Christendom."

The government accordingly propose "to treat with the aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole, or any part of those islands which they may be willing to place under Her Majesty's dominion," "disclaiming every pretension to seize on the islands of New Zealand, or to govern them as a part of the dominion of Great Britain, unless the free and intelligent consent of the natives, expressed according to their established usages, shall be first obtained," yet "believing that the benefits of British protection, and of laws administered by British judges, would far more than compensate for the sacrifice by the natives of a national independence, which they are no longer able to maintain."

These measures of government were mainly in consequence of representations made by the Church and Wesleyan Missionary Societies. The Committee of the latter Society report,— "That a remedy is required for the evils inflicted on the Aborigines by lawless British subjects and others, becomes every day more manifest; but the Committee do not believe that a Colonizing Association would furnish that remedy. To all such schemes the Committee remain, on principle, unalterably opposed. As it has been simply by the instrumentality of missionaries that the once savage and cannibal New Zealand has become accessible to the sailor and the merchant, its rising, though as yet half-tutored, race are thrown by Divine Providence on the missionary societies, for protection against European cupidity; and the Committee would regard themselves as criminally neglectful of the trust devolving on them, in common with the Church Missionary Society, were they not to continue to employ all legitimate means, in opposition to projects, the inevitable tendency of which would be to counteract the beneficial exertions of the missionaries, and finally to add the New Zealanders to the unhappy list of aboriginal tribes and nations undone by colonization. At the same time it must be admitted, that the evils, which

might have been easily removed at an earlier period, have become so aggravated and complicated by delay, that it will now be extremely difficult to devise a measure which would satisfactorily meet the entire case: but this admission only strengthens the conclusion which the Committee have invariably maintained, that it is the Government alone which can deal with the case of New Zealand as effectually as circumstances will now admit."

From a more recent report of the commissioner (Capt. Hobson, R. N.), to the House of Commons it appears, that the proposed treaty was effected at the Bay of Islands on the 6th of Feb. last. By the first article "the chiefs of the confederation of the united tribes of New Zealand, and the separate and independent chiefs expressly cede the powers and rights of sovereignty to her Majesty over their respective territories; by the second, her Majesty confirms and guarantees them in the possession of their lands and estates, forests, fisheries, and other properties, so long as they wish to retain the same; but they yield at the same time to her Majesty the exclusive right of pre-emption on such lands as they may be disposed to alienate: the third grants to the natives of New Zealand all the rights and privileges of British subjects."

### *Introduction and progress of Christianity in New Zealand.*

The following extracts from a petition lately presented to the British House of Commons, contain a summary of the operations of the Church Missionary Society, in behalf of the native population.

In the year 1814, your petitioners commenced a mission to the natives of the northern island of New Zealand; the object of which was, under the divine blessing, their conversion to Christianity, and their participation, thereby, in eternal salvation, and the temporal benefits and comforts which the civilizing influence of the gospel imparts.

At the period when the formation of this mission was first contemplated, such was the barbarous state of the natives, and so powerful was the impression of the danger of intercourse with them, that the Rev. Samuel Marsden, then and now senior chaplain of New South Wales, and the correspondent and agent of the Church Missionary Society in prosecuting its designs in that part of the world, found that no master of a vessel would venture to New Zealand, for fear of his ship and crew being cut off by the natives.

Since the formation of the mission in 1814, your petitioners have steadily prosecuted it; gradually enlarging their opera-



tions, until it at present consists of four ordained missionaries, clergymen of the Church of England, one surgeon, one farmer, one printer, and twenty-five catechists and artisans: its schools contain about 1500 scholars: its congregations comprise 2500 persons, of whom 180 are communicants: the Lord's day is not only religiously observed at the mission stations, but, by many of the natives, far beyond their limits. From materials supplied by the missionaries of the society, the language of New Zealand was fixed, in a grammar prepared by the Rev. Samuel Lee, Professor of Hebrew in the University of Cambridge, in 1820. Portions of the Old Testament, and the whole of the New Testament, have been translated into the native language. A printing press has been established in the mission, at which the scriptures translated, the liturgy of the Church of England, the catechism, and other religious and educational books, have been printed; copies of which are eagerly sought and highly prized by the natives. A farming establishment has been formed, intended to provide supplies for the mission, and at the same time stimulate and encourage the natives to engage in agriculture; and which has been attended with considerable success, in both these respects: a water mill, for grinding corn, has been erected; and a thrashing machine sent out, which is now worked on the farm: through the means of the missionaries, cattle, sheep, and horses have been introduced into New Zealand, and also the most useful European fruits, seeds, and plants; whereby the production of good and wholesome food is increased; and the depopulating tendency of a scarcity of such food, to which the natives were previously exposed, and from which they frequently suffered severely, is counteracted. Besides the schools at the mission stations, other schools are established, and religious instruction is given at places distant from the mission stations, by natives who had themselves received instruction from the missionaries. The influence of the missionaries has repeatedly been successfully employed in preventing and in terminating wars between the different tribes: in the wars which lately prevailed in the islands, that in the northern part, where missionaries have long been laboring, was of a mitigated character, and of short continuance, compared with that in the southern part, where missionaries have only recently been established. The entire result of the labors of the missionaries has been, under the blessing of Almighty God, to diffuse, to a considerable extent, the influence of Christianity, and the advantages of civiliza-

tion, among the natives of New Zealand; and, by the well-directed and unimpeded application of the same means, especially if aided by the judicious exercise of the fostering influence and friendly offices of her Majesty's government, your petitioners are persuaded, that, at no distant period, the chiefs and their people may be reasonably expected to assume the form of settled and well-regulated communities, enjoying at once the blessings of true religion, and of a suitably adapted civil polity, government, order, and the multiplied benefits which flow from these beneficent institutions.

### Wesleyan Missionary Society.

In a late petition by this Society to the British parliament, there is the following

#### *Summary view of its operations in New Zealand.*

Your petitioners, impressed with the representations of the demoralized and wretched condition of the natives of New Zealand, made by the Rev. Samuel Leigh, one of the missionaries of the Society, who visited that country in the year 1819, resolved to attempt the formation of a mission for the benefit of the inhabitants.

After an unsuccessful endeavor to establish a mission on the eastern coast, in which the missionaries of the Society endured much hardship, and were exposed to great personal danger, a mission was at length founded by them at the Hokianga on the western coast of New Zealand.

Your petitioners have since extended the sphere of the Society's operations; and have now successful missions also at Kaipara, Waingaroa, Kawia, and other places along the western coast: they have sent out a press and formed a printing establishment at the Hokianga, to promote the instruction of the natives; and five European missionaries, besides many unsalaried native teachers, are now regularly employed at the several stations: through the divine blessing attending the exertions of the missionaries and their assistants, many thousands of the natives are brought under regular Christian instruction, and one thousand at least have become communicants: efforts are made to instruct both children and adults in reading, writing, and other branches of useful knowledge; and so great is the desire manifested by the people for missionary instruction, that your petitioners have resolved to send out to New Zealand five additional missionaries without delay.

The influence of missionary teaching is very manifest, in its humanizing effect upon the natives, in their conduct toward



strangers, and to one another. The missionaries of the Society have not unfrequently persuaded the natives to give up English vessels which they had seized, and have thus saved the crew from destruction; and the change in the character of the people has become so decided, that commerce with the western coast of New Zealand, as well as with the eastern coast, where the missionaries of the Church Society are placed, can now be carried on with safety. The influence of the missionaries has further been beneficially felt, in either restraining altogether the natives from war with one another, or in mitigating the character of their wars, when they have taken place, and bringing them to a speedy termination.

An illustration of the last remark, with other facts of lively interest, will be found in the following extracts from the

*Accounts of a recent tour,*

by the Rev. J. H. Bumby, dated Mangungu, Aug. 20, 1839.

On Monday morning, May 11th, having resigned our families, and committed ourselves, to the protection and care of our Heavenly Father, we left Mangungu for the Bay of Islands. Our retinue was composed of about twenty youths, chiefly southern natives taken in war. Many of them had lived for years with the missionaries, and, having experienced the grace of God in truth, had long wished and prayed for an opportunity to return to their brethren and friends, to tell them how great things the Lord had done for them, and that he had mercy upon them.

At the East Cape, we were detained a week by adverse winds; Wari Kahika, or Hick's Bay, was our place of shelter. We met with comparatively few natives;—war, the curse and scourge of New Zealand, having swept away, as with the besom of destruction, the once numerous population of this part of the country. When the Napui tribes first got fire-arms and ammunition, they came to try their skill upon the unarmed and unfortunate people of this neighborhood. Many were captured, and multitudes killed, and cooked, and eaten. Some years ago there was a large *pa* on the summit of one of the hills which overlook the bay. It is said the place was besieged till the inhabitants were compelled to feed upon each other; that families *exchanged* children, that they might not eat their own offspring; and that about three thousand persons were cut off.

The Church missionaries have some native teachers usefully employed in this part of the island. The natives we saw,

amounting to two or three hundred, were particularly anxious for religious books. I know nothing that more satisfactorily and delightfully indicates the commencement of brighter and better days for New Zealand than the earnest desire which is everywhere manifested, among all classes of the people, for the possession of books and missionaries.

Upon arriving at Wanganuiatera, or Port Nicholson, we went on shore, near a *kainga*, or "village;" and were met on the beach by a grotesque party of natives, some bedaubed with red ochre and oil, and others disfigured about the cheeks and eyebrows with congealed blood. They, however, were delighted to see us, and gave us a hearty welcome. Here some of our lads met with their relatives and friends, whom they had not seen for ten or twelve years. It was truly affecting to witness their mutual joy, though expressed after the manner of sorrow, according to the favorite *tangi* of the country. After the excitement had a little subsided, we erected our tents, and partook of some refreshment; potatoes and indian corn were the best viands the village afforded. Some of our lads having drunk water from a *tapued* stream, one of the chiefs came to us, and demanded satisfaction. After a little *kore-ro*, or "conversation," he agreed to remove the *tapu*, and listen to the gospel. The people, either from what they have heard of missionary operations in other parts of the island, or a special influence from God, are evidently prepared for the reception of the gospel. I trust the time is not far distant when New Zealand, beautiful for situation, salubrious in climate, and exuberant in soil, having a population fearing God and working righteousness, will become an eternal excellency, the joy of many generations.

On the Sabbath we converted the sea-beach, opposite to one of the principal settlements, into a sanctuary; erected the boat-sail as a break-wind to shelter the preacher; and collected the entire population of the place, with the exception of a few sick people, as a congregation. Mr. Hobbs had not proceeded far in the service before the rain came down in sufficient torrents to have dispersed any English audience; but the poor New Zealanders, unmoved by the pelting of the pitiless shower, seemed only intent upon hearing the word of truth, the gospel of our salvation. We met with Warepouru, a superior chief. His person is tall and majestic, and, having his hair tastefully tied on the top of his head, and falling back all round, like a diadem, and decorated with feathers, he had a savage and commanding appearance. He ex-

pressed himself as very anxious to have a missionary, and was delighted to accept a copy of the New Testament. Wherever we went, the people said if we would only come and settle among them, the land should be ours; and they would carry wood and water, and do all in their power for us. Thinking the place suitable for a new station, and presuming that the Committee would sanction such a step, we *taped* a piece of land of the proprietors, two respectable chiefs, for some blankets and fish-hooks. The *tapu* secures to us the privilege of purchase, if we should fix upon the place for a missionary settlement. Having spent a week among these interesting barbarians, and furnished the lads we were about to leave as teachers with books, slates, pencils, &c., &c., for schools, we prepared to take our departure. The people showed us great kindness, bringing abundance of pigs and potatoes as a mark of their respect and gratitude. One of the chiefs of whom we *taped* the land was anxious to rub noses; and I was obliged, with as much grace as possible, to submit to the disagreeable ceremony. Such was the love of the lads to their missionaries, that they were almost broken-hearted at parting. They appear to be sincerely pious, and exceedingly anxious to be useful to their heathen relatives and friends. I trust they will be as lights shining in a dark place, and as showers that water the earth.

After tossing about, amidst light winds and cross seas, for thirty hours, we came to anchor in Cloudy Bay. The appearance of the southern island is particularly barren and repulsive. The outer rocks rise abruptly from the sea, and are bounded by stupendous mountains covered with perpetual snow. Cloudy Bay is extensive, and abounds with small indentations and coves, with good anchorage and shelter for shipping. The natives are not numerous. We saw about one hundred and fifty, with whom we held service. *They were most importunate for books of hymns and prayers.* The Europeans belonging to the several whaling establishments of the place, are numerous; many of these, of course, have no wish for the light of the gospel, lest the hidden things of darkness, in which they revel and delight, should be revealed, and they should be ashamed. I am persuaded, if missionary operations were commenced here, there would be more opposition from civilized Europeans, than from the untutored barbarians.

We next directed our course to Queen Charlotte's Sound, and had a pleasant run by moonlight. There may be about fifty Europeans connected with the whaling establishments of this place; some

of whom present specimens of human nature in its worst estate. Dwelling in the region of the valley of the shadow of death, they practise every species of iniquity without restraint and without concealment. The very sense of decency and propriety seems to be extinct. The very soil is polluted. The very atmosphere is tainted. A few expressed themselves as wishful to have a missionary, that their children, by native females, might be educated; but others spoke of the New Zealanders as being little better than the beasts that perish, and almost ridiculed the idea of their becoming Christians. One man told the natives, that if they listened to the missionaries, they would be ruined, as they would get no more muskets and tobacco. It is, however, a pleasing circumstance, that notwithstanding the evil influence of the European population, the natives, in general, have turned, as they term it, to the missionary religion. Here, as at Port Nicholson and Cloudy Bay, the true light has shone, teaching the people to observe the Sabbath and worship God; which they do according to the best of their ability, twice a day. The place of bells is supplied by old musket-barrels, suspended by cords, and struck with stones. A few of the young people can read, and all are anxious to learn. As we left one place, numbers followed the boat up to their middle in water to get books. The word of the Lord is precious here. We found, in the possession of some lads, a few fragments of the translation of the New Testament, so dirty with use as to be scarcely legible, but preserved with the greatest care. One of them having learned to write a little, and got some paper, had begun to multiply copies. I was particularly affected with the last passage transcribed, and earnestly prayed that it might be verified in the case of these interesting and promising young men:—"He that hath begun a good work in you, will perform it until the day of Christ." (Phil. i. 6.) I suppose ours was the first vessel that ever visited the Sound on an errand of mercy to the natives.

The next place we visited was Mana, an island about three miles in length from north to south, rising abruptly from the sea to an elevation of about one hundred feet, except at the northern point of the eastern side, which gradually slopes to the edge of the water. It is three miles distant from the main of the northern island. The landing is tolerably good, and there are some native settlements along the coast.

It was evening when we came to anchor, but, understanding that the *Rouparaha*, who is the *E Ongi* or *Shungi*, of this part of the country, was on the island, we



went on shore. The house in which we found him was larger than the generality of native habitations; but the space which served for door, window, and chimney, was so low and narrow, that it was all we could do, crawling on our hands and knees, to get through it. Two large tubs of oil stood at each end of the apartment, with immense burners, filling the place with smoke, and rendering darkness visible. About thirty natives, warriors, and slaves, were laid at full length, in various directions, on the floor. The place was hot as a stove, with an atmosphere so thick and impure, as to be scarcely breathable. The chief expressed himself as glad to see us, pressed us to sit near him, and wished to enter into a long conversation; but after singing and prayer, we were glad to make our exit, giving him to understand, that at our next meeting we would more fully state the object of our visit. The old man has been a great warrior, and is notoriously vicious in his habits. He sometimes lays his hand upon his stomach, and says, "I am hungry for a man, go and kill such a slave for me." On one occasion, some little time ago, a young woman having offended him, he ordered her to prepare a native oven, which being finished, he had her killed and cooked in it.—The next morning he came on board to breakfast, and behaved with great propriety. He said, if he might have a missionary, he would give over fighting, and with all his people would begin to serve God. We presented him with a copy of the New Testament, and left him one of our most pious and clever lads as a teacher. I trust the young man, whose name is Paul, will maintain his integrity, and be a burning and a shining light.

The mission at Kawia was commenced in May, 1835, under the patronage and protection of Haupokia, a renowned warrior and influential chief. A piece of land had previously been purchased for a missionary settlement, which, though not very extensive, is well situated. After twelve months' arduous labor and extreme peril, during which period a dwelling-house and chapel were erected, and an impression favorable to Christianity extensively produced upon the surrounding population, Mr. Whiteley, the missionary, for certain reasons connected with the general work, was removed to another station. The heathen raged, the people imagined a vain thing, and it seemed probable that the cause of truth and righteousness, so recently introduced, and so feebly operating, would come to a perpetual end. But a church had been formed, against which the gates of hell were not permitted to prevail; and

when Mr. Whiteley returned, about six months ago, after an absence of upwards of three years, he found the house and chapel standing, together with a small number of Christian natives, the fruit of his former labors, walking in the fear of the Lord, and in the comforts of the Holy Ghost, who hailed his return as the messenger of the churches, and the lover of their souls. The work is prosperous and promising.

During our sojourn at Mr. Whiteley's, it was proposed that we should go over to Mokou, to endeavor to prevent a war. Ngatapu, a chief of some rank in the neighborhood of Kawia, had gathered together his friends, and was going to seek satisfaction from Tounui and Tariki, chiefs of Mokou, for some insult they had offered to him. A few days before, an old chief had remarked, in the presence of one of Mr. Whiteley's boys, that, if the missionaries did not interfere, and effect a reconciliation, there would be such slaughter and bloodshed that it would be difficult to find fire-wood to cook the multitudes that would be slain. It was a formidable undertaking, particularly in connexion with the tremendous journey home which we had in prospect; but the object contemplated was so important, and the Christian natives were so anxious for us to interfere, that I knew not how we should be justified, as the ministers of the gospel of peace, if we refused to attempt, at least, to induce the people, to whom we were sent, to cast away their weapons of war, and learn to love as brethren, and so fulfil the law of Christ. We were a week in performing the journey; and, having to traverse dense forests, and climb rugged mountains, and cross extensive swamps, and ford deep rivers, in the midst of heavy rains and cold winds, the task was neither easy nor pleasant. At a heathen village called Padianiwaniwa, or "the Precipice of the Rainbow," we unexpectedly had the opportunity of witnessing some of the singular customs of the country. A man of our party, who was baptized the preceding Sunday at Kawia, by the name of Matiu, had, about twelve months before, lost four children. A man, called Mahiri, was reported to have occasioned their death by witchcraft; and so firmly did the bereaved father believe the report, that he determined to have the man's life as payment. Mahiri, however, escaped for his life to Padianiwaniwa, and was kindly received by the people, who built a small fortification for him, and cut off all communication between the two places by *tapuing* the road. The path had not been travelled from that period, and was, consequently, well nigh lost



amidst rank vegetation and luxuriant foliage. Tidings of our approach speedily circulated through the settlement, and Mahiri and his friends were much alarmed, and afraid that he had come for *utu* or "satisfaction." The parties met in due form, and after certain horrid grimaces and hideous yells, together with a drawling ditty called singing, on the part of the heathens, Matiu stood forth and said, "My words to you are about Jesus Christ. Let the matter be finished. Jesus Christ shall be the peacemaker between us." Thus a reconciliation was effected, and the whole ceremony concluded with a *tangi* and a feast. The *tangi* is a "crying-match," in which each tries to outdo his fellow in making frightful faces and uttering whimpering sounds. The feast was chiefly of potatoes, four bushels of which we saw cooked in one oven, besides large quantities of greens and indian corn. Having nothing better, we were obliged to strike a tin dish with a stone, to call the people together for worship. It is to be hoped that the several religious services which we held, and in which all appeared to be much interested, may have been instrumental in inducing them to renounce their superstitions, and attend to the things which belong to their peace.

Having arrived at Padupadu, the residence of Touni and Tariki, we found them sitting in state, ornamented with white feathers, in barbarous taste, and surrounded by numerous other chiefs, their friends, who had assembled from different places to help them on the great occasion. They were all heathens, and said, they would resist every attack to death, to death, to death. While we were present, a message from the party seeking satisfaction, was communicated to the council of war, which so excited the feelings of their savage nature, that in fierceness and defiance they distorted their faces into the most hideous forms, brandished their spears with the most menacing wildness, uttered the most horrid yells, and appeared more like incarnate fiends than human beings. By and by they simultaneously arose, and went to prepare cartridges and muskets for an engagement. It was, however, finally arranged, that we should endeavor to negotiate the business, and that if we could induce Ngatapu's party to avoid hostilities, and fire their muskets at a distance from the Pa, they would meet as friends. Mr. Whiteley immediately went to meet the advancing army, and, after a long conference with the warriors, succeeded in bringing them to the agreement, that, since we, the missionaries, had interfered, they would not proceed to extremities. We, that is,

I and Mr. Hobbs, remained with the threatened party; who, armed with muskets, hatchets, and spears, assembled upon the hill where the Pa is built, to await the arrival of the enemy. When Ngatapu's people came up, headed by Mr. Whiteley, they arranged themselves upon a hill opposite to that upon which the fortification stands. In the valley, between the two armies, waved the flag of peace, a white handkerchief tied to a pole, by the side of which, as the ministers of reconciliation, we stood. I shall never forget the occasion; hundreds of savages, fighting-men, appeared on either side, most of them naked, except their belt and cartridge box, and all ready for action at a moment's notice. It was understood that the circumstance of either party crossing the boundary, should be regarded by the other as the signal for immediate war. In the general rush, however, in which there was much savage violence, we succeeded in keeping them apart. Then followed the firing of muskets among the surrounding hills, and a war-dance, which literally shook the ground on which we stood. From all we heard and saw of the spirit and temper of the respective tribes, the conviction is not to be resisted, that, had we not interposed, much blood would have been shed, and many lives would have been lost. It is probable, also, that the addresses which were delivered, and the devotional services which were conducted, during our visit, may have left a blessing behind them, which shall be found after many days.

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#### American Board of Commissioners for Foreign Missions.

##### *Summary of the thirty-first Annual Report.*

The receipts have been \$241,619,04, and the expenditures \$246,601,37, exceeding the receipts \$4,910,33. The debt of the Board has of course been increased by that amount, and is \$24,033,42. The number of the missions is twenty-five, the Cyprus mission having been connected with that to Turkey. These missions embrace eighty stations, at which there are 134 ordained missionaries, ten of whom are physicians, 10 physicians not preachers, 14 teachers, 10 printers and book-binders, 11 other male and 186 female assistant missionaries,—making in all 365 missionary laborers from this country, or ten less than were reported the last year. But to these we must add 15 native preachers and 107 other native helpers, which makes the whole number 487, six more than the whole number reported a year ago. Five

ordained missionaries, one physician, two male and ten female assistant missionaries, in all eighteen, have been sent forth during the year now closed.

The number of printing establishments is 15; of presses 32; of type foundries 5; of churches 55; of church-members 17,234; of those received into the church the last year 10,810; of seminaries for boys 8, containing 412 boarding scholars; of preparatory boarding schools for boys 6, containing 100 pupils; of female boarding schools 10, containing 295 pupils—making the whole number of boarding schools 24, and of boarding scholars of both sexes 807;—of free schools 415, containing 21,606 pupils; of books and tracts printed, about 685,000 copies and 45,202,506 pages the past year; and from the beginning, according to the reports of the several missions, 233,156,081 pages.

### Donations,

FROM AUGUST 1 TO SEPT. 1, 1840.

#### Maine.

Eastport, Baptist church and society, monthly concert, per Jas. P. Wheeler, 18,00

#### New Hampshire.

Great Falls, Baptist ch., monthly concert, per J. B. Parks, tr., 13,53

#### Vermont.

Shaftsbury, 3d Baptist ch. and society, 40,00  
 " Centre Juvenile Society, 5,00  
 per H. Huntington, 45,00  
 Randolph, Rev. Leonard Kimball, per Miss Blodgett, 2,45  
 47,45

#### Massachusetts.

Worcester, Baptist ch. and society, per Rev. Mr. Swaim, 30,00  
 " Bap. Association, M. Jacobs tr., per Rev. Charles Train, 288,50  
 Athol, Baptist ch. and society, per Rev. Mr. Merriam, 21,00  
 Shelburne Falls, two friends to missions 8,00  
 Boston, Boylston st. Baptist ch., monthly concert, 52,05  
 " Charles st. do. do. do. do. 18,87  
 " Baldwin pl. do. do. do. do. 46,85  
 " First do. do. do. do. do. 32,61  
 " Federal st. do. do. do. do. do. 19,33  
 517,21

#### Rhode Island.

Providence, Brown University, monthly concert for May, June and July, per K. Brooks, Jr., 10,75

#### New York.

Lansingburg, friend to missions, per A. K. Taylor, 20,00

Lake George Bap. Association, Alvin Barton treasurer, for general purposes, 14,69  
 " Burman mission, 31  
 15,00

Westport, Essex co., Rev. Mr. Hodges, per Wm Colgate, 10,00  
 Hudson River Association, per Rev. S. H. Cone,  
 Poughkeepsie, Baptist ch. 40,00  
 Hudson, " " 12,00  
 Catskill, " " 10,00  
 Albany, Hamilton street Bap. church 5,00  
 N. York city, Stanton st. Baptist church 50,00  
 " East Broome street Baptist church 10,00  
 Lansingburg, Baptist ch. 5,93  
 West Troy, " " 15,00  
 Cornwall, Orange co., Zion Baptist church 5,00  
 Cairo, Green co., Bap. ch. 50  
 Westkill, " " 6,13  
 Pittstown, " " 9,00  
 Coxsackie, " " 10,00  
 Saugerties, " " 1,50  
 Sand Lake, 2d, " " 21,00  
 Kinderhook, " " 4,50  
 205,61

Hancock, Mrs. Oliver Eldridge, for Burman mission, per Rev. S. H. Cone, 10,00  
 260,61

#### New Jersey.

Orange, 1st Baptist ch. 4,00  
 Secaucus Island, Bap. ch. 1,00  
 Jersey City, 1st " " 6,50  
 per Rev. S. H. Cone, 11,50

#### Delaware.

Wilmington, Miss Hannah W. Jones, for support of Rev. A. Judson, per Wm. G. Jones, 13,00

#### Ohio.

Wooster, Baptist ch., per Wm. Colgate, 11,00

### LEGACIES.

Tolland, Ct., Ruby Merrill deceased, Loren P. Waldo executor, for translating and circulating the scriptures among the Karens, per Rev. S. Barrows, 1000,00  
 New York city, Master John Gilbert, late a member of the Tabernacle Baptist church, deceased, for the benefit of Karen schools under the care of Mrs. Wade, 50,00  
 per William Colgate, 1050,00  
 \$1953,05

H. LINCOLN, Treasurer.

New England Sabbath School Union, fifty copies of the "Missionary's Daughter," for distribution, and 4500 pages of Tracts for the Greek Mission.  
 American (Boston) Tract Society, 7500 pages of Tracts, for the Greek Mission.













